142 for their faces are drawn and their mouths turn down at the corners. The Waskuk on the other hand are big women. Their stomachs protrude before and their butts behind. Their bosoms are full to overflowing, and their round faces are usually split by an ear-to-ear grin. In skin colour they are noticeably lighter than the Yambons. Only one or two old women are present."

342 Yesterday afternoon (Nov. 12), I went down to Mar's house. It is a structure about eight feet high at the ridgepole with a fairly gentle slope to the roof which ends about two feet above the ground. The side walls and the back and front are made of sago bark sewed together. When dried, the bark is about the thickness and consistency of beaver board. About two thirds of the house is closed off by another wall of sago bark with only a small doorway about two by four feet, with the sill about a foot and a 353 half from the ground. This can be closed by a sago bark door. This door 342 is the only opening in the inner room, which is used for sleeping, storing their clay pots, their cooked sago, and their net bags. The latter are hung with a half coconut shell on the roof so the rats cannot get at them. [592] In this room sleep Mar, his mother, his classificatory sister and two boys [515] who are his classificatory brothers. They sleep with only a slab of sago bark between them and the ground. The beds are leaned up against the wall during the day. All of them sleep with their feet toward the door. Interestingly enough, Mar's wife sleeps in another house.

The third of the house not inclosed by this room acts as a sort of [354] porch. Here a huge pot about two and a half feet in diameter and two feet [262] high was braced up by stones over a fire and a sort of blood red soup made [415] of a kind of bark and sago was bubbling. One of the boys dished out a half [312] coconut full of this and ate it with a trade spoon. I noticed some spears

000

I noticed some spears
353 on a rock just under the ridgepole. There was one larger than the rest
411 and ornamented with cockatoo feathers. It was not an ordinary pig spear, but
[237] used only to kill men. I had Mar take it down, and we went back to our house with it where I took a picture of Mar about to hurl it at an imaginary enemy.

619 Earlier in the afternoon we heard someone yelling from a distance.
586 The boys about the house answered it and told us that the Tangwishamp had
[721] stolen a Waskuk woman. There was some excitement about this. They said that in the days before the white government, this would have meant a fight, but that now, if the report turned out to be true, they would "make court" against the culprits at Ambunti. This morning, as far as we could make out, the story was not true. It seems rather that the Tangwishamp are sending back a Waskuk woman whom one of them had married. She is for some reason unsatisfactory to them. This seems to be accepted by the Waskuk as a perfectly justifiable action.

124 November 20, 1936. A week ago we told the Waskuk that we would like some of
[126] the "savvy talks" to come around during the day, and we would pay them as informants. Until then we have worked with them only when they have happened around; the rest of the time we've worked with the kids who are always around the house. As a result of this call at least one of them has been at our house almost every day from breakfast until bed time, and we are nearly swamped trying to keep up with what they have to say. We are trying to organize our information as we go along rather than leave it in the form of raw notes. As a result it seems to take a great while to record very little, but this seems to be the only way to know where we stand and what questions to ask. During the past few days we have been working on the kinship system. It is not complete, and there are probably mistakes in it. We have also collected miscellaneous bits of information on history,--they have migrated a short distance a few generations ago; headhunting and cannibalism--one

593 [353] 123 There were several stored in the thatch. Twice May took down the wrong ones and she was very cross with him. May did not answer but looked sullenly resentful. Kum was standing just outside the house looking down the path. After a while he came up near me, and I took him in my lap. He looked at me very intently saying nothing. His eyes were steady and unwavering. One finger was in the corner of his mouth. As I came up he stood near me for a moment and put his finger on my fly.

132 Someone yelled down the mountain. We all listened. The shouting was that rain was coming. I looked over the plain toward the sea and saw there was a big storm coming. For some reason this seemed to upset Wof and his wife.

578 A few moments later I saw Kaya looking down the path with a look of intense hatred. Her brows were contracted, her mouth pursed tightly, and her eyes looked unwaveringly. I wondered what it was and looked around and saw Chinuwa approaching. She came up slowly with a large net bag of money which she started to unload. No one greeted her. Her presence was absolutely ignored, and Wof was glowering at the ground. Wof cursed and slapped savagely at a fly which lit on his leg. I felt rather uncomfortable because the situation was so intense. After a few minutes I left. May came with me, and when I got to the house, I asked what the matter was. It seems that Wof had found some of his food broken into and some of it taken. He asked Kaya if she knew anything about it and she said she didn't. Then he asked Chinuwa if she knew, and she would not answer, so he suspected her of stealing it and carrying it to another man for the purpose of sorcery. Almost as soon as I left, Wof's voice came up loudly. May said he was trying to find out whom she had taken the food to,

342 192 [284] aongwí yilu are slats fastened to the rafters with a figure eight lashing. The bundles are arranged but not sewn as above. They are left to flap. This is the most usual method of roofing for dwellings.

11. Process repeated for ahé wa (porch extension).

12. Porch cap constructed.

342 335 192 The partition of the inner room is made by setting uprights (either round or split, shéwyí wa, in the ground and lashing them to ahé fawí (d) (plates) on the sides of the house and to a cross beam, kwas niawa, which also serves as an inside floor joyce for the kwas nia (see 6 above). These partitioning uprights are spaced about 4 inches apart and lashed with split liana cord (fokw) on the outside. On the inside the partitions are lashed with sago spathes (mbi) which are overlapped and lashed to the uprights with split liana cord.

A door (aomporirié) is made by a space left in the center of the partition, approximately 3 feet wide and 4 feet high. The door is encased by round sticks alternately parallel and upright to the ground and lashed with split liana cord.

342 353 352 Other finishing involves setting triangular shelves into corners here and there for storing pots. These shelves are about 3 feet from the ground. Under the kwas nia room floor, a couple of cross pieces are suspended from that floor joyce for storing spears, etc. The back porch is usually left unfinished.

342 [351] [352] Houses are usually built on flat ground and therefore a floor is not necessary. Sometimes coconut palm trunks are opened and flattened which serve as flooring. These would be found in houses raised above the ground, those that are built out of a hill, and some houses built on level ground.

The shingles are of sago fronds, attached to gross grids of split bamboo and lashed to the posts.